

AN HONEST REQUEST
TO
CATHOLIC PRIESTS
AND
PROTESTANT MINISTERS
For Satisfying Their
CONSCIENCE
in the Truth of what
HE OWNS TO BELIEVE
OF THE
LORDS SUPPER.

John 13. 1. *Called I for unto You, And, and it shall be
given you; Eat, and ye shall live.*

Printed at *Hobbs and Shaw's* 2 687

A
CATHOLIC
PROTESTANT
CONGREGATION



LORDS SUPPLIES

THE
CATHOLIC

A Seekers Request to Catholick Priests, and Protestant Ministers, &c.

GENTLEMEN,

I Beg Your Pardons, if the Appellations I have given Ye, of *Catholick Priests*, and *Protestant Ministers*, be not agreeable to Both, or Either of Your Qualifications: For, as I am to Seek in Matters of Faith and Behaviour, so I may as well be Mistaken in the One, as at a Loss in the Other: But, as I am given to Understand, Ye both pretend to be the True Teachers and Administers of Gods holy Word and Sacraments: And indeed, I am half perswaded, by the little Faith I have, That the Clergy of One side or Other of You, are the True and Lawfully sent of God, to Teach and Baptize all Nations: For generally, speaking of Christians, in this our little English World, I find but Two sorts pretending to Christianity: that is to say, *Catholicks* of One sort, and *Protestants* of All sorts: and if the Priests of some of these be not of GOD, then You are all to Seek, as well as I.

However, Having heard much of Religion, and of GOD, whom I believe, and in whom, except I Believe Truly, I cannot expect to be Saved; for, *Without Faith it is impossible to please GOD*; and the Faith which is pleasing to GOD, is but One, according to the Scriptures; *One Lord, One Faith, One Baptism*, and finding great Heats and Debates on both Sides, about the One True Faith and Worship of this One and Omnipotent GOD, *Catholicks say,*

They are in the Right on't ; and that whoever wilfully Liveth and Dieth out of that Faith, cannot please GOD, and of consequence Condemn'd : And Protestants of all sorts, say, They are in the Right, tho' You may be Saved (say they) in any other, or any other Religion ; but how to be certain, which of them are in the Right ? is the Quere. Indeed, if the Sins of Faith were as visible to Sense as the Sins of Behaviour, then the Result would be more easie ; but, as 'tis, the Arguments on All Sides, are Obstinate-ly maintain'd ; and, for ought I see, some of Ye are to Seek, tho' Ye All agree, that the Holy Bible beareth True Testimony of GOD's most Sacred Word.

By the Function therefore, which Ye profess, of being *Priests* and *Ministers* of the Living GOD ; I humbly desire You would satisfy my Conscience in the great Point of the *Lords Supper*, by the *Scripture* only ; and not by Your several wayes of Reasoning and Arguing One against Another ; for therein, You Your Selves cannot agree ; nor by Citing of Ancient *Greek* and *Latine* Fathers, whose Languages I do not understand ; but by the express Text and plain Word of GOD, as Written and set forth in Our *English* Bibles, and no other wayes.

Wherefore, first, to You that are in Communion with the *Church of Rome* : Do You Firmly Believe, That in the Sacrament of the *Lords Supper*, after the Words of Blessing Pronounced by a Lawful Priest, thro' the Power of God, under the Species of Bread and Wine, is contain'd the Body and Blood of Jesus Christ, and that the Worthy Receivers do truly and really Eat and Drink the Flesh and Blood of Christ ? To this You are to Answer, *Yes*, or, *You do not*, in plain, without Equivocation or Mental Reservation, which Your Adversaries (if a Man may believe them) says, You are much addicted to : But, as I am a Seeker after Truth, I desire to be plainly dealt with ; for my Meaning is plain ; and in short. Do You Truly Believe the Real and Immediate Presence of the Body and

and Blood of Christ in Your Sacrament of the Lords-Supper, or not? If You Answer in the Affirmative, then

You are by this Request desired to set forth & Publish in Print, all the Scripture-proof you can, to prove your said Affirmative, and that in Words at length, citing the Book, Chapter and Verse; and, that You may not be surprized, my Design is to see what Scripture you have for it, and what the Other have against it; for I esteem the Bible to be the Evidence of Truth; and when Both Parties have given in all the Scripture-Evidence they can, the Summ of Both shall be Publish'd together in One Piece, for general Satisfaction; that the World may see, as well as I which of You are in the Right; for certainly, he that produceth the Fullest and Clearest Evidence, hath the Truth of his Side; and, in Conscience, all Seekers of Truth ought to Submit accordingly; for My part, I am resolved to be either *Catholick* or *Protestant*, as the Verdict upon this Tryal shall go and the Success will depend upon the Evidence; wherefore, look to't on Both Sides, for Your Interests are at Stake.

And now, To You Ministers of the Church of England, as Established by Law; for, to You I speak, of the *Protestant* Part; *Do You Truly and Firmly Believe the Real and Immediate Presence of the Body and Blood of Jesus Christ, in the Sacrament of the Lord's-Supper, as I have already propounded it to the Catholick Party; or not?* for the same *Quære* is intended alike to Both, whether Express'd in the same Words, or no; and, I hope, I need not caution Ye not to Equivocate; for that would be Desingenuous, to be guilty of the same Crimes You charge upon Others: Wherefore, I desire that Your Answer may be *Yes*, or *Nay*, and not between Both; either, *It is*, or *It is not*; and not, That *It is*, and, *It is not*, as some Inconsiderates do but too frequently offer, who will tell You, They believe the *Real Presence* by *Faith*; and at the same time, deny the *Real Presence* by *Sence*; which is as much as to say, *They believe it by Faith, but, Have not Faith to believe it: Others Believe*

Believe it there Spiritually: but, not Really: Others Believe it in the Body and Blood of Christ; but not, that Christ is Corporally present: Which, in plain English, is to say, The Body and Blood of Christ is there in Spirit, but not in Truth: His Body is there, tho' not in Body there; and such like Fopperies.

Wherefore, Let's away with these, and the like Blindness; and, in plain English, tell me, *Is the Body and Blood of Christ, Truly and Really contain'd, and presents under the Forms of Bread and Wine in the Sacrament of the Lord's Supper, or not?* If you Answer in the Affirmative, the Catholicks and you are agreed: and I shall by God's Grace, dispose My self so as to believe accordingly: But if Ye answer in the Negative, and say, *That 'tis but Bread and Wine after Consecration, without any Change or Alteration from what it was before; and that it is Administred only as a Figure of Christ's Body and Blood, in Remembrance of his Death and Passion only, and no more; That is to say, The Communicants do not Truly and Really receive the Body and Blood of Christ; but plain Bread and Wine, in Remembrance of his Body and Blood:* (But now I talk of Remembrance, it puts me in Mind of another Vulgarly Idle way of Answering, when the Words of the Divine JESUS

Matth. 26. 26;

Luke 22. 19;

(*This is my Body*) is offered in Confirmation of its being his Body, they think they Evade 'em, by the equally Divine, *This do in Remembrance of ME*; as if the English of, *This do in Remembrance of ME*, was, not to believe one Word of, *This is my Body*, not of any other Text that's produced in Confirmation thereof; for my part, I can't Conceive, how the *This do in Remembrance of ME*, doth any way destroy the *This is my Body*; as if Remembrance of its Being, could make it cease to Be: But however, the Unlearned and Unstable may or do *Wrest the Scriptures to their own Destruction*. I yet hope better from you, their Leaders. Wherefore, to the Que-
 stion,

2 Peter 1. 16.

tion, *Whether the Bread and Wine in the Sacrament of the Lords Supper, which You Administer to the Communicants, be the True Body and Blood of Christ, or no? If You say, It is not*) Then my Request is, That you plainly set forth and publish all the Scripture-Proof You have, or can, to prove that your *Negative*; for, as I said before, nothing but Scripture (without troubling Your Selves to tell Me Your meaning on't) can satisfie me in this Matter: My Intent being to Try the Difference by the Scripture only, which (as said) I esteem to be the Evidence of Truth; and by this means, I shall discover what Scriptures the *Catholicks* have (if any at all) for the Real Presence, and what you have to produce against it; that, according to the Evidence, the Verdict may be given. As for Your parts, Gentlemen of the Church of *England*, I doubt not, but You will make good Your Cause, seeing it is to be Tried by the Bible, Your own Rule of Faith; And, I assure You, it concerns You now, if ever, to stand by Your Rule, and that Your Rule do stand by You: For, if at this Tryal, it appear, that the *Catholicks* have positive Scriptures for the Real Presence, and You have none to prove the contrary, Judgment will pass against Ye, by your own Rule; and the *Catholic Doctrine, of the Real Presence and Being of Christs Body and Blood in the Sacrament of the Lords Supper*, will be put in Execution, by all Lovers of Truth, who are Zealous or Desirous to save their Souls, by True Faith in Jesus Christ. And, to be plain with Ye, 'Twas My being in Discourse with a Gentleman of the *Catholic* perswasion, that moved Me to this way of Tryal; for: he boldly Affirmed, *That he would prove their Doctrine of the Real Presence, by the expresse Word of God, out of Our own Bibles*; and, *That he challeng'd all England to produce him so much as one plain Text, from the beginning of Genesis to the end of the Revelations, to prove the Contrary; if they could, he would be of their Religion, or any Other they'd appoint him; which if he parted with his Own, he thought 'twas all one*: And this moved Me try, what Scriptures were to be had from both Parties.

Gentle

177
Gentlemen, Thank Youll accept this My humble Request
for the Quiet and Peace of My Soul; and that You will Consider
and Enter your Answers, without Evading or Tacking the Qua-
lition by Silence, or Starting of New Controversies; but that You
would fairly Publish all the Evidence You can. from the Book only
in plain without chopping of *Logick* to Him that is. &c.

F I N I S.



